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—OR—
EXPLANATIONS OF PRACTICAL GODLI-
NESS DRAWN FROM THE BOOK
OF WISDOM.
BY REV. E. L. MAGOON,
of "the Orators of the American Revolution."

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Christian Secretary.

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addressed to BURR & SMITH, post paid.

Instrumentality of Christians in Re- vivals.

The declaration of our Lord indicates
that his disciples are his appointed instru-
ments for the conversion of the world.—
"Ye are the salt of the earth;" not only
of the nature of salt to a savorless or putrid
mass; but the salt, by which specifi-
cally the mass is to be flavored and preser-
ved.

It cannot be intimidated by this passage
that the conversion of a sinner is a work,
as to its actual accomplishment, within the
compass of human power. Though it be
only to instruct, to convince, and to per-
suade; though the motives are of immense
power, and though the disciples of Christ
do possess an eminent adaptation to it;
yet it is foretold to us by Him who knows
the secrets of all hearts, that the actual
conversion of a sinner demands another
and a superior agency. "Not by might,
nor by power, but by my Spirit, saith the
Lord." He works in those who believe
with "the exceeding greatness of that pow-
er which he wrought in Christ, when he
raised him from the dead." The influ-
ence which can change the heart is exclu-
sively his own; and however well adapted
the means may be, or however zealously
employed, without his blessing there will
be no success. Paul may plant, and Apol-
los water, but "God giveth the increase."
The agency allotted to his people is clearly
subordinate; and I trust that nothing I
may say will be interpreted into a confound-
ing of the work of the saints for conversion,
with the work of God the Holy Spirit in
it. His is the efficient agency, theirs is
the instrumental. Keeping up a clear dis-
tinction between these two, that which we
have now to observe, is, that an instrumen-
tal agency in the conversion of the world
is truly appointed to the saints. They are
the salt of the earth.

Such a destination might be not obscurely
inferred from the very fact that a charac-
ter adapted to this end is formed in them.
For there is in all the works of God, com-
bined with boundless fullness, a strict econ-
omy of resources. Nothing is wanting,
neither is anything wasted.
Now the works of nature are the pattern
of the works of grace. If he suffers no
beam of natural light to be kindled without
an object, much less the brighter beams of
light divine. If he has made us, who were
once darkness, to be light in the Lord, it is
that we may shine as lights in a dark place.
Or, to return to the metaphor in our text,
if he has made us salt to a corrupt world,
it is that we should be the salt of the earth
and diffuse on every hand the savor we have
received. Were it not so, it would be
production without design; the creation of
an instrument without an object to be at-
tained by it; an instance, in a word, and
in him an incredible instance, of prodigality
and wastefulness.

We are not left, however, to this infer-
ence alone. God has instructed us in the
nature of his design, by express directions
as to our duty. Our text itself has the force
of an injunction, that the salt should not
lose its savor. And almost immediately
afterwards it is added, "Let your light so
shine before men, that they seeing your
good works, may glorify your Father which
is in heaven." It was to his disciples at
large, that Christ said, "Go ye into all the
world, and preach the Gospel to every
creature." He addresses the exhortation
not less to every convert, "Go home to thy
friends, and tell them how great things the
Lord hath done for thee, and hath had
compassion on thee." To this we may
add the words of the apostle, "Have no
fellowship with the unfruitful works of
darkness, but rather reprove them;"—
"among whom ye shine as lights in the
world, holding forth the word of life."
In accordance with the design which
these injunctions discover, is the station of
prominence and publicity in which Christ
has placed his disciples. He has not suf-
fered them to be either hidden or dis-
guised. There is something in religion, in-
deed, which tends to make it known, and
will not suffer a Christian to be altogether
concealed. But in addition to this, our
Lord has required from all his followers an
avowal of their attachment to him, and a
public declaration of themselves to his ser-
vice. It is demanded of them to witness a
good confession, in the face often of a won-
dering, and sometimes of a scoffing world.
They thus acquire an inevitable publicity.
They are as a city set upon a hill, which
cannot be hid. Their prominence, like the
elevation of a candle on a candlestick, is
intended to enlarge the sphere of their in-

fluence; to make their light spread thro'
a larger area, and reach a wider circum-
ference. It adds nothing to their comfort;
it rather increases their responsibility, and
with it their cares, their difficulties, and
their dangers; and it shows, therefore, the
more strongly, that it is God's design, in
the conversion of one sinner, to make him
instrumental in the conversion of others.

The measures which he has actually pur-
sued in reference to the prevalence of reli-
gion, exactly correspond with the idea we
are enforcing. After the departure of our
risen Lord, the faith was "delivered to the
saints." The diffusion of the gospel was
in the hands of the disciples of that age,
and it has equally been left in the
hands of the disciples of every succeeding
age. No instrumental agency for this end
has been brought into bearing, but the vol-
untary efforts of the people of God; nor is
an intimation anywhere given that any other
will hereafter be employed. The angels
are ministering spirits, sent forth to min-
ister to the heirs of salvation; but no part
appears to be allotted to them in the pro-
clamation of the gospel, or in the conversion
of sinners. They rejoice in it, indeed,
but it is a work wrought by other hands.
Nor are the spirits of the just made perfect
called into this field of labor, though it
could not but be highly delightful to them,
and though they can scarcely be otherwise
than, in some respects at least, pre-em-
inently qualified for it. The whole of this
instrumentality is confined to the living
disciples of their Lord. Including in our
language the whole of this body, it may be
affirmed, that nothing will ever be done for
the conversion of the world, but what we do
for this end. We are the salt of the earth;
and if it derives no seasoning from us, it
will derive none from any other quarter,
but will proceed from its present corruption
to its final perdition.

It is not to be imagined that so grievous
a state and issue of things will be pre-
vented by an abundant outpouring of the Spir-
it; since there is no object to be attained
by such an effusion, but to give efficacy to
means employed. To a work which is to
be accomplished by means, the use of those
means is as necessary as the power which
is to give them success. Such a work is
the conversion of the world. The earth
is to be seasoned by the saints; and no fur-
ther than their exertions are employed for
this end, is there anything upon which the
influence of the Spirit may rest, or to which
his gracious efficacy will be imparted.—
Rev. J. Howard Hinton.

From Macaulay's History of England.

Judge Jeffreys.—Trial of Baxter.

He (Jeffreys) was a man of quick and
vigorous parts, but constitutionally prone
to insolence and the angry passions. When
just emerging from boyhood, he had risen
into practice at the Old Bailey bar—a bar
where advocates have always used a lan-
guage of tongue unknown in Westminster
Hall. Here, during many years, his chief
business was to examine and cross-examine
the most hardened miscreants of a great
capital. Daily conflicts with prostitutes
and thieves called out and exercised his
powers so effectually that he became the
most consummate bully ever known in his
profession. All tenderness for the feelings
of others, all self-respect, all sense of the
becoming, were obliterated from his mind.
He acquired a boundless command of the
rhetoric in which the vulgar expressed hat-
red and contempt. The profusion of mal-
edictions and vituperative epithets which
composed his vocabulary could hardly have
been rivalled in the fish market or the bear
garden. His countenance and his voice
were most always have been unamiable. But
these natural advantages (for such he seems
to have thought them) he had improved to
such a degree, that there were few who, in
his paroxysms of rage, could see or hear
him without emotion. Impudence and fer-
ocity sat upon his brow. The glare of his
eyes had a fascination for the unhappy
victim on whom they were fixed. Yet his
brow and his eyes were said to be less ter-
rible than the savage lines of his mouth.—
His yell of fury (as was said by one who
had often heard it) sounded like the thun-
der of the judgment day. These qualifi-
cations he carried, while still a young man,
from the bar to the bench. He early be-
came Common Serjeant, and then Recorder
of London. As a judge at the city
sessions, he exhibited the same propensities
which afterwards, in a higher post,
gained for him an unenviable immortality.
Already might be remarked in him the most
odious vice which is incident to human na-
ture—a delight in misery, merely as mis-
ery. There was a fiendish exultation in the
way in which he pronounced sentence on
offenders. Their weeping and imploring
seemed to titillate him voluptuously, and he
loved to scare them into fits by dilating with
luxuriant amplification on all the details of
what they had to suffer.

The trial of Baxter, the celebrated Non-
conformist, supplies an admirable speci-
men of the fashion in which a criminal case
was conducted under these respectable aus-
pices in the year 1685.—

When the trial came on, a crowd of those

who loved and honored Baxter, filled the
court. Two Whig
barristers of great note, Pollexfen and
Wollop, appeared for the defendant. Pol-
lexfen had scarce began his address to the
jury, when the Chief Justice broke forth:
"Pollexfen, I know you well; I will set a
mark upon you. You are the patron of the
faction. This is an old rogue, a schis-
matical knave, a hypocritical villain. He
hates the Liturgy. He would have nothing
but long-winded cant without book; and
then his lordship turned up his eyes, clapped
his hands, and began to sing through his
nose, in imitation of what he supposed to
be Baxter's style of praying: "Lord, we
are thy people, thy peculiar people, thy
dear people." Pollexfen gently reminded
the court that his late Majesty had thought
Baxter deserving of a bishopric. "And
what ailed the old blockhead, then," cried
Jeffreys, "that he did not take it?" His
fury now rose to madness. He called Baxter
a dog, and swore that it would be no more
than justice to whip such a villain through
the whole city.

Baxter himself attempted to put in a word,
but the Chief Justice drowned all expostu-
lation in a torrent of ribaldry and invective,
mingled with scraps of Hudibras. "My
lord," said the old man, "I have been much
blamed by dissenters for speaking respect-
fully of bishops." "Baxter for bishops,"
cried the Judge; "that's a merry conceit,
indeed. I know what you mean by bish-
ops; rascals like yourself, Kidderminster
bishops, factious, snivelling Presbyterians."
Again Baxter essayed to speak, and again
Jeffreys bellowed out, "Richard, Richard,
dost thou think we will let the poison the
court? Richard, thou art an old knave.
Thou hast written books enough to load a
cart, and every book as full of sedition as
an egg is of meat. By the grace of God,
I'll look after thee. I see a great many of
your brotherhood waiting to know what
will befall their mighty Don. But by the
grace of God Almighty, I will crush you
all." The noise of
weeping was heard from some of those who
surrounded Baxter. "Snivelling calves!"
said the judge.

Charity and Obedience.

A late Congregational paper, the Chris-
tian Mirror, after speaking of the extent to
which open communion has been practised
among the Baptists of England, commends
the fact as a lesson of charity to the Bat-
tists of America. It is very common for
our Congregational friends to make re-
marks of this kind, yet it is a fact that our
practice of sacramental communion is not
modified in any way by our possessing a
high or low degree of charity. The prac-
tice of "strict communion" rests on a prin-
ciple, a definite, intellectual conviction;—
namely, that the two sacraments, Baptism
and the Eucharist are strictly connected
by Christ's own legislation. The one is
placed as antecedent to the other. Neither
of them conveys grace to the soul, but they
both celebrate graces previously received.
While this conviction exists, no increase of
piety would alter the practice, because love
to Christ will lead us to acts of obedience.
To Protestants who are accustomed to
use language like that above alluded to, we
would address one question; Suppose your
churches were blessed with such a Pente-
costal gift of divine influence, as would
lead to a great increase of love or charity;
would that dispose you to join with pious
Catholics in receiving the Eucharist in one
kind—that is the bread alone? Certainly
it would not, unless it should change your
convictions touching that ordinance, and
touching Christ's command, "Drink ye all
of it." And charity would not change
those convictions, unless they now rest on
an exclusive bigotry, which is the opposite
of charity.

A minister of our acquaintance was once
asked, what led you to join the Baptists?
He answered: "After my conversion, I
was perplexed at first in order to decide
what church I ought to join. At last I
concluded to take the New Testament, to
read it through once more; resolved that
if I could not find an organized church in
that, I would not join any church at all.—
I resolved, too, that if I could find a church
there, I would go to the ends of the earth
to join such a community. Well, I found
baptism enjoined in the great commission
—I found it enjoined by the Apostles on
all converts, I found that believers who re-
ceived it constituted a visible church, and
that they continued in 'fellowship, in break-
ing of bread and in prayers.' Finding no
other kind of church but this, I naturally
sought those who admitted no other prin-
ciples of church-building." Here was a case
of conscience, and certainly an enlarged
charity could not dispel these convictions.
Charity would lead this man to love those
who differ from him sincerely, but charity
could not lead him to abandon what he saw
to be the truth of God.

There are principles of religion avowed
by some around us, which would render it
utterly impossible for our Lord to make
any outward ordinance binding on his peo-
ple. Because, however positive might be
the injunction, these principles would con-

demn a strict adherence to it as a violation
of charity. They are principles which
take away from Christ himself the power
of legislation, if that legislation touch any
thing external. Now we believe that true
charity will lead us to love all Christians
whom we deem to be in error notwithstanding
their errors, will lead to co-operate
with them in doing good, will lead us "as
far as we have attained to walk by the same
rule and mind the same thing," but at the
same time, will lead us to verify the say-
ing, "if a man love me he will keep my
words—this is the love of God that ye keep
his commandments."—Watchman and Re-
flector.

Where is the True Church.

The Independent thus gives us the an-
swer to this question:
Wherever, therefore, men call in faith
and sincerity upon the name of Christ—
in the stately edifice where crimson drapery
relieves the massive seats of oak and pil-
lars of stone, or in the rude structure of
logs where no glass discolors the light of
heaven or shuts out the winter's cold—in
the comfort and security of a Christian
congregation in this land of freedom, or on
the roadside, the seashore, the anchored
hulk, the lone isle, or the bleak summit
where the descendants of the Covenanters,
denied a foot of ground on which to build
a house for God, meet under the broad
heavens for his worship—in the caves and
mountain fastnesses of the Waldenses and
the Nestorians—in the dungeon where the
recusant Armenian expiates his offences
against the hierarchy, or Maria Joaquina
lies under sentence of death for refusing to
call a wafel God—on the plains of India or
the far famed island of the Pacific where
thousands congregate to praise the living
Jehovah—at the altar where parents and
children kneel together at the morning and
evening—in the secret chamber, where the
tear of penitence steals silently down
the cheek, while the eye of faith looks to
the cross—where the willing spirit cries, "Come,
Lord Jesus, quickly come!"—in the house
of mourning, where heavenly light and
peace beam through the habiliments of woe
—in the habitation of the poor, where the
hand of charity leaves its unostentatious
offering, not unblest with prayer—in every
place, through the wide world, where hum-
ble believing souls "call upon the name of
Jesus Christ our Lord"—there is the true
Church of Christ—there is the Universal
Church—the household of God, built upon
the foundation of the Apostles and Prophe-
ts, Jesus Christ himself being the chief
corner-stone. And what a Church is this!
It fills the earth; it towers to heaven; it
grows to a holy temple to the Lord, far
surpassing in its simple grandeur any or-
ganization ever framed to comprehend the
people of God in one body, and which rises
by successive grades to the apex of spiritual
dignity and power, and presents its stately
pyramid of pomp and ceremony and sacred
orders as the true Church of Christ.

The British Aristocracy.

A correspondent of the New York Cour-
ier writing from London, furnishes the fol-
lowing facts in relation to one branch of the
British peerage.
The House of Lords now consists of 355
members. Exclusive of Scotch and Irish
Representative Peers, it contains two peers
of the royal blood, 21 dukes, 19 marquises,
109 earls, 18 viscounts, 121 barons, 2 arch-
bishops, and 24 bishops. Although British
nobility dates from remote antiquity, most
of the peerages are of modern creation.—
Even as long ago as when Hume wrote,
there was but one male lineal descendant
of the Barons of William the Conqueror.
More than two-thirds of the present peer-
age were created during the last century.
The fee-simple of most of the land in the
United Kingdom is vested in the nobility.
The family estates of many an aristocratic
house cover immense regions, exceeding in
extent ordinary German principalities, and
yielding revenues far greater. The annual
income of the Duke of Westminster, who
owns all the part of London in the vicinity
of Euston and Berkeley Squares, is £400,-
000; that of the Duke of Buccleugh,—he
of famous church-rate-refusing memory, is
£250,000; that of the Duke of Suther-
land owns half of Scotland; but his reve-
nues are somewhat less than any of the
above, since the greater portion of his lands
are irreclaimably barren. Some idea may
be formed of the resources of the Duke
of Buckingham, whose estate and effects
were recently sold at Richmond, from the
fact that his personal liabilities were not
less than a million and a half of pounds.
Although the lords receive directly no
compensation for their service as the her-
editary legislators of the realm, yet the
immense patronage derived from their po-
sition is ten times more than equivalent.—
Through their influence they procure for
themselves pensions or profitable places in
the civil and military departments of the
government, obtain commissions and pre-
ferments for their sons and nephews in
the army and church, and secure high and
lucrative posts at Court for their wives and

daughters. Out of the whole number of
British peers there are not fifty who do not
themselves hold, or have not immediate re-
latives holding, valuable public offices. The
Duke of Beaufort has a brother and an
eldest son in the House of Commons, a son
in the Life Guards, nine brothers and coun-
sins in the army, and three in the church,
and is patron of 28 church livings. The
Duke of Bedford has two brothers in the
House of Commons, a cousin who is Ac-
countant General of the Court of Chan-
cery, eight brothers and nephews in the army
and navy, and one brother in the church,
and is patron of 27 church livings. These
two cases are proper samples of the char-
acter and extent of the aristocratic patron-
age. It is true that the military commis-
sions are objects of sale in England, but
yet it requires great personal influence to
obtain them; and the official staff of the
army is recruited mainly from the sons,
nephews and cousins of peers, deprived by
the laws of entail and primogeniture of
their fair share in the family estates. The
extent to which nepotism and personal fa-
voritism in the distribution of public offices
has been carried in America has justly ex-
cited great complaint. But these things,
as known among you, are mere child's play
compared to what is practised in England.
Here they ramify through every sphere of
the public service, civil, military and eccle-
siastical, and what is worse, they are chiefly
used to bolster up the family interests of a
class whose wealth and other advantages, if
rightly improved, would, without the aid of
government, put within their reach every
honorable station in professional or in pub-
lic life.

The government of Great Britain is called
a limited monarchy, but if it received its
denomination from the predominant element
in its administration, it would more
truly be termed a limited oligarchy. Prac-
tically, the aristocracy is always more or
less in submission to popular sentiment,
but potentially they have the direction of
public affairs in their own hands. The ma-
jority of the cabinet almost invariably con-
sists of peers of the realm. Of the present
cabinet, with Lord John Russell at its
head, one half belong to the House of
Lords, and every individual of the other
half is connected either by birth or by mar-
riage with the peerage. A majority of the
seats of the Lower House, are, or at least
may be, filled by the nominees of the no-
bility. The colonial governors and the
ambassadors at important foreign courts
are almost universally selected from the
ranks of the aristocracy. No unprejudiced
man, whatever respect he may have for
high descent, great wealth, and general
connection with all that is decorous and
lofty, can doubt that the aristocratic ele-
ment of society, irresponsible as it is in its
very nature, has far too much weight and
personal agency in the government of good
and free people, like our English brethren.

The peerage of England as a body, tho'
there are many miserable and most dis-
graceful exceptions, are now of high per-
sonal character. Even most of those who
have no lofty guiding principle, have a
quick sense of honor, and a scorn of base
action. As a class, they are not corrupted
by vice, nor are they enervated by that ef-
feminacy which has sapped the strength of
favored classes in so many other lands.—
They are both intellectually and physically
robust, and they share abundantly in all
of those qualities which are comprised in the
expressive word manliness. Most of them
have undergone long discipline in the sen-
ate or at the bar, or the camp ground, or
on the quarter-deck, and have thereby ac-
quired the stamina of character which qual-
ifies men for high posts and arduous duties,
and which not "all the blood of all the
Howards" would be able of itself to give.
No class of men in England have better de-
veloped physical organizations; but the
beauty of the English women of rank is in-
comparable.

The British nobleman has much of that
high chivalrous spirit which long descent
through honored generations naturally in-
spires, but he has little of that overbearing
pride which springs from a contempt of
inferiors. Arrogance and haughtiness, a vain
love of ostentation, and other nabob traits,
are generally not among his characteristics;
on the contrary, his intercourse with the
world is usually distinguished for its cour-
tesy, its urbanity, its generous confidence,
and its graceful simplicity. His ordinary
personal appearance exhibits no mark of
foppishness, and is as plain as that of an ordi-
nary American citizen. A Broadway ex-
quisite would disdain to pattern his habili-
ments after those of an ordinary English
nobleman. The other day I saw one of the
most distinguished Tory leaders in the
realm sitting as chairman of a public meet-
ing. How think you he was dressed?—
Why, in coarse grey pantaloons, a thick
grey vest buttoned up to his chin, and with
a rough brown coat considerably the worse
for wear; he appeared the exact counter-
part of one of our sturdy Yankee farmers.
The relations that exist between the Eng-
lish nobility and their tenants are usually
of a most friendly and pleasant nature, to-
tally differing in character from the same
relations in Ireland. The British proprie-

or generally feels a personal interest in the
fortunes of his tenant; an interest which
is commonly founded in the fact that the
ancestors of both have lived and died on the
same hereditary domains. And this in-
terest is not confined to the landlord per-
sonally; it is not at all unusual to see his
wife and daughters visiting the dwellings of
the tenant, to mingle in his family joys and
sorrows. Not a few noblemen build at their
own expense schools and churches on their
estates, and manifest constant solicitude for
the intellectual and moral well-being of
those subject to their influence.

Doing Good.—In doing good, more
good is always discovered requiring to be
done, and this is the reward of doing it.—
"Alps upon Alps arise; and a life thus de-
voted becomes sublime, as it approaches
His who went about doing good. What
the expression, "God said let there be light
and there was light," is in reference to the
sublime of creation, the phrase "He went
about doing good" is in regard to the moral
regeneration of mankind.—North British
Review.

NOT WORTH IT: WELL WORTH IT.—Some
writer has said, "The poor pittance of sev-
enty years is not worth being a villain for."
No, it is not; for the consequences of vil-
lany endure forever, and they are a dread-
ful inheritance. Sinful enjoyments are
short indeed; but the wailing and gnashing
of teeth are without end. But he is truly
wise who wins a crown of life, though it
took a life-time of labor, degradation, and
suffering to secure it. There was one who
was taught of God, who had seen also the
third heaven, and heard unutterable re-
sponses—and he has declared that in his es-
timation "the sufferings of this present time
are not worthy to be compared with the
glory which shall be revealed in us." He
also speaks of a far more exceeding and
eternal weight of glory. But "the poor
pittance of seventy years" having passed
in neglect of the great salvation, that glo-
ry is lost forever. How amazing the results
which depend upon this life. What folly
is theirs who trifle it away; how wise are
they who rightly improve it!—Southern
Presbyterian.

CHRIST BEYOND US.—Among all boasters
or pretenders of ancient or modern times,
there is not one who has gone beyond Jesus.
Beyond, did I say? Nay, not one who has
half come up to the sublimity of his charac-
ter, or the excellence of his teaching.—
There is not one who would not be a hum-
ble pupil in his school, or who ought not to
think it an honor to sit, like Mary, at his
feet, and hear his word.

NOVELS.—Are writers and publishers
aware to whose tastes they cater, in sending
this trash all abroad? Do they know
what they are doing, and what must prove
to be the inevitable result of their work
when human accounts and human destinies
are settled for eternity? Have they con-
sidered the end thereof? The responsibility
of dealing with mind, mind in its forming
stage—mind, destined to expand forever,
and perhaps receive its bias from a single
character or principle presented by their
agency, has been quite overlooked.—Golden
Rule.

WHAT IS WANTING.—Even granting that
you enjoy the world, and that it has per-
formed all its promises, and left you nothing
to wish, but that things should remain
as they are, how do you know that they
will remain as they are? "What is want-
ing here?" said the courier to his sover-
eign, with whom he was riding, amidst the
acclamations and splendor of a triumphal
procession. "CONTINUANCE," replied the
monarch. So say I. Tell me, if you will,
of your youth, your health, the buoyancy
of your spirits, your happy connections,
your gay parties, your elegant pleasures,
your fair prospects, and then ask me what
is wanting. I reply, "CONTINUANCE." A
single day may spoil every thing; before
to-morrow's sun shall rise, you may be at-
tacked by disease and death. You know
not what an hour may bring forth. Turn,
then, for happiness, from the world to re-
ligion; this is both satisfying and certain.
Nothing can rob you of its privileges;—
they are vast as the capacity of your soul,
and lasting as your eternal existence.—J.
A. James.

HOW TO EDUCATE.—Education is not
the putting a sharp weapon into a man's
hand, but training him to employ for good
purposes

Christian Secretary.

HARTFORD, FRIDAY, MARCH 23, 1849.

Revivals of Religion.

After a period of five or six years of spiritual death and barrenness, the friends of evangelical religion are once more cheered with the tidings of the outpouring of the Holy Spirit and the conversion of sinners to God in various parts of our land. From the East, West, North and South, intelligence continues to reach us of revivals of religion. In looking over these accounts, as they reach us from week to week through the columns of our exchanges, we find, without regard to any particular denomination, that they are generally characterized by the same features. In former years we heard a good deal about religious excitement in connection with revivals, and not unfrequently was it the case that revivals would commence suddenly, and spread rapidly for a few weeks, and then as suddenly cease. It appears to be different now. In some of the letters which we have read, describing revivals, the period of their commencement is dated back to the Spring or Summer of 1848, and a gradual and progressive work has been going on ever since. Many others date the period of their commencement early in the last fall, and speak of an increasing interest from that time to the present. Another encouraging feature in the present season of revival is, that the interest continues to increase; the instances of revivals being much more frequent now than they were a few months since. In several cities too, we are pleased to hear of a revival of a work of grace. In Philadelphia, New York and New Haven, there is at the present time a deep religious interest pervading many of the churches.

But while we are permitted to rejoice over the prospect of an increasing revival influence that seems to give hope of a more general and extensive outpouring of the Holy Spirit throughout the country, it should be borne in mind that a very large majority of the churches are still destitute of His quickening and converting influences. The churches that have already, or are now enjoying revival blessings, have received them in answer to fervent prayer and a corresponding Christian life and character, which led its members not only to confess and forsake their sins, but to exert others to do likewise; and if those who are still mourning over the desolations of Zion expect similar blessings, they must adopt similar means. God has told us that he will be sought unto by the house of Israel for these things; and for the encouragement of those who call upon his name, he has promised that they that ask shall receive—they that seek shall find. The fulfillment of these promises, to those that ask right, are just as sure as the immutable word of Jehovah.

Among the blessings enumerated by the Executive of this State as proper subjects for special prayer on the approaching Fast day is this: "That He will pour out His Spirit upon our churches and seminaries of learning, and our common schools; and cause that intelligence and morality, and pure religion may be diffused over the land, and knowledge with salvation be the stability of our times." This is just what the churches should pray for, and if realized would amount to a genuine revival of religion. Would it not be well for the evangelical churches to make this a special subject of prayer on that day. The present seems to be a time when God is about to visit his people in mercy, and it is important that they should be prepared to receive the blessing.

New York Correspondence.

New York, March 16, 1849.

BA. BUCK.—To fulfil a promise made long ago, I furnish your readers with another budget of items from this Babel city. As you are aware, God has been visiting his people. Worldly-mindedness has been measurably checked. The sanctuary and conference-room are better attended, while scores of willing converts have been added to the churches, of such as give credible proof of having passed from death unto life.

The churches that have received the largest accessions are those under the ministry of brethren Remington, Taggart, Eschman and Seelye, of this city, brethren White and Morris, of Staten Island, and Bro. Haynes, in East Brooklyn. Of 11 recently baptized by Bro. Remington, there were two "households of believers." Of 11 persons baptized by Bro. White, two were his own children "in the flesh and in the Lord." Of as many more in East Brooklyn, Bro. Haynes has baptized a son and daughter of Rev. James Johnston, another Baptist minister. Bro. Eschman, of the German Baptist church, baptized on the second Lord's day of this month, with several others, four converted Roman Catholics.

It is also cheering to know that several new church edifices are in progress of erection. The Norfolk street church are carrying up their walls. The Shiloh Baptist church, a new interest in 29th Street, laid their corner stone last week, and the 1st church, Brooklyn, will have theirs laid next week. In this connection I may mention an interesting incident that occurred a few evenings since at a meeting of the last named church. The box, deposited nearly fifteen years ago in the corner stone of their meeting house, was opened in presence of the assembled church—the pastor, brother Hodge, in the chair. Its contents were examined, one by one, and found to be in perfect preservation. Neither the "repulsive tooth of time," nor the raging fire of last September, had left the faintest proof of even their faintest touch. But, one paper interested me much. It was "The Baptist Repository and Home Mission Record" for Sept. 5, 1834. In that were several letters from Burmah, written, respectively, by sister Boardman and brethren Kincaid and Judson. Mr. Judson's letter has the memorable P. S., which announced the completion of the Burmah Bible.

The same sheet has a notice of the ordination of Rev. J. L. Hodge, at Sheffield, and his administration of the ordinance of baptism immediately after, to seventeen young disciples of Jesus, the first fruits of the pastor's labors in the Lord. One of these was subsequently, the first Mrs. Hodge. Our new house will be finished, it is expected, by the last of September. The new interest in South Brooklyn, under Rev. E. E. L. Taylor, of Pier-report street, have just completed their new Lecture room, a beautiful edifice, costing about \$6000, and will open it with appropriate services next Sabbath. The Central Baptist church in the same city, Rev. Mr. Stiles, are expecting, also, to proceed forthwith in the building of a house suitable

to their wants. Thus you see, we are "lengthening our cords, and strengthening our stakes." Last evening, in the city of New York, a new organization was formed by a colony from Carmine street, numbering over one hundred, calling themselves *The Olive Branch Baptist Church*. They have procured a hall, temporarily, for their worship, but expect to be more permanently located after the first of May, in Madison street, midway between Clinton and Montgomery. May the Lord multiply their number, and greatly distinguish them for their peaceful spirit, and their numerous triumphs; belligerent against error and sin, but gentle and lovely among themselves, and towards "the household of faith." This, it is believed, will be their character, and this their policy.

Evening before last, I attended a meeting at the Central Presbyterian church, Broome street, hoping to hear the celebrated Kilmear, who was expected to deliver an address in behalf of the missionary operations of the American S. S. Union, especially in their endeavors to plant schools in the West, and supply destitute neighborhoods with their cheap, but valuable ten dollar libraries.

Dr. Murray was unable to be present from severe indisposition. His place was supplied by the Rev. Dr. Hutton, of the Dutch Reformed church in this city, who with others addressed the audience much to their satisfaction, if a correct judgment can be formed from the fact that a stormy evening, pledges were made for 125 libraries, and the support of one S. S. missionary—in all, \$1,350.

Yours truly, ROYAL.

New York, March 20th, 1849.

The work of "Home Evangelization" finds in pious books and tracts an admirable auxiliary. It is very much the same in the foreign field, and while American Christians are contributing generously for the spiritual relief of their countrymen, they should remember that there are millions abroad who do not receive even so much as the crumbs which fall from our tables. They need the Gospel in various tongues and in almost countless forms, adapted to their peculiar wants and circumstances. This will be clearly seen by the following extracts from recent letters from the Old World.

Rev. ELI SMITH, at Mount Lebanon, writes that, "the printing of the Bible will begin soon. A translator is already engaged on the books of the Tract Society, in addition to the one who will assist in translating the Bible. Paley's Natural Theology, Doddridge's Rise and Progress, Edwards' Sermon entitled, 'Sinners in the hands of an angry God,' and perhaps Rev. Dr. Spring's 'Bible not of Man,' will be printed. To accomplish all this, we shall need at least \$500 from your Society."

Rev. JONAS KING, D. D., writes from Athens as follows:—"I have finished a new edition of 1000 copies of the 'Prayers of the Saints,' in modern Greek. I have also just received a petition signed by ten different Greek teachers, asking me to print a new edition of Gallaudet's Natural Theology, and Beecher on Intemperance."

In another letter of more recent date, Dr. King remarks,—"that during the years 1847 and '8, I have put in circulation over 500,000 pages of the publications of the American Tract Society, and this during two of the most troublesome years of my mission. The greater part of these have been placed in schools in Greece and Turkey. Some of the more important publications were given to Priests, to University Professors, to Teachers, Senators, Representatives, Lawyers and the higher classes generally."

"Several teachers of schools, even in Athens, have applied to me for books for their pupils, and were supplied. Not all the excommunications which have been fulminated, not all the hue and cry which has been raised against me, nor the influence of persons in high places, have been able to prevent, to some extent, the circulation of religious books and tracts."

Rev. J. J. ROBERTS writes from Canton, that he has received \$100 from the Tract Society, with the aid of which he has printed 20,000 copies of Tracts approved by the Committee. "I am daily occupied in the work of circulating publications," he writes. "Usually I distribute about 250 books and tracts each day, in addition to many other missionary duties. I have three places for holding public worship, where I preach in two languages and no man dares forbid."

Dr. T. T. DEYAN, writing from Paris, says he has three Colporteurs under his direction, and in reply to their continual requests for Tracts, he is compelled to say, *he has none*. "I hold three meetings a week in the city," he writes, "and expect soon to visit some of the towns in the interior." During the tour, I should like to distribute Tracts, but I have none and cannot purchase. The degraded condition of the people, in regard to religious cultivation, wholly unfits them for civil liberty, and this will continue until they are enlightened by the Gospel."

Philadelphia Correspondence.

Philadelphia, March 16th, 1849.

BRO. BUCK.—It is now more than three years since I left my home in New England—the scenes of my earlier days—the land endeared to me by very many tender recollections, to dwell in this beautiful city of "Brotherly Love." As might be supposed, I found a great change in the manner and customs of the people here, compared with those in Connecticut, my native State, and was much amused at times with scenes that were daily transpiring before my eyes.

I have now become quite naturalized, and although I cherish a tender regard for that land of my birth, and many dear friends that may there be found, at the same time I can say that this is my home, and here I will endeavor to be content.

During the most part of my stay here I have been a subscriber to your excellent paper, and its timely arrival has ever been a source of pleasure to me. I have from time to time looked over its pages, earnestly hoping that my eye would rest upon lines from our own city, but seldom if ever have I been thus favored. Feeling sure that Christian friends in "the East" will be pleased to learn some facts respecting the churches in Philadelphia, I will with pleasure endeavor to put them on paper. I can say in truth, that it is an unusually interesting time with our churches generally. The Giver of all good gifts seems to be looking upon us in mercy, and the hearts of God's people are made to rejoice in view of the fact. A very good state of feeling seems to prevail in the 13th street church. During the past week we have been holding evening meetings; and not only have the members been punctual, but many have come in and seem deeply interested, who have never known the joys that are to be found in truly believing. It is

now nearly a year since I united with this church by letter, and I can truly say that the Lord has during this time been in our midst and few if any communion seasons have passed, without some being added to our numbers. A Christian spirit seems to guide each member, and the utmost harmony prevails and all seem willing to assist in carrying on the good work and in sustaining the hand of the pastor. Br. Gillett, who has been with them from the first, (about 13 years) is now enjoying very good health, having entirely recovered from the severe illness that came upon him some two years since, and which, for a time threatened to sever him from his beloved people.

I learn that the Broad Street Church are enjoying a season of spiritual interest, and that many there are asking "what they shall do to be saved." Surely these facts ought to make the hearts of Christians rejoice. We feel to be most thankful for what has already been done, and at the same time hope that there is a "better time coming." There was a time in the early part of the past winter when it seemed as though this church would be compelled to part with their pastor, Br. Burrows, but the troubles that then seemed to overshadow them, have been cleared away and all there now is harmony and love. May this happy state of feeling long continue in their midst.

Our Broad street friends have somewhat departed from the usual course among the Baptists respecting their house of worship, the same being built in pure Gothic style. A new interest that went out from the Sanson Street Church about a year since and located themselves in the Western part of the city, seems to be slowly prospering under the pastoral care of Bro. C. Tucker.

The Southwark churches are also enjoying a season of prosperity, and although there has been few extra meetings held, still the good work seems to be progressing, and many are being added to their numbers, all of whom we trust will prove to be worthy members of the church of Christ.

I could with pleasure continue to speak of the dealings of Providence in our midst, but I fear that I have already encroached too much upon the columns of your valuable paper. A word about the Christian Chronicle, the only paper of our denomination that is published in Pennsylvania. The publisher informs me that the circulation is now about three thousand, and that the number of subscribers is slowly increasing. As is the case in Connecticut, I fear that the Baptists of Pennsylvania do not really consider the importance of well supporting their only religious paper. Ere long I trust that I shall again have the pleasure of speaking through the medium of the Secretary.

J. W. M.

Funeral Ceremonies.

A writer in the *Religious Herald* recently made some very appropriate strictures on a custom that prevails in this vicinity, of taking leave of the corpse at funerals. The custom is an ancient one, but there is no reason why it should be continued on account of its antiquity, and unless some other cause can be assigned for perpetuating it, it should be discontinued altogether. There is something about it that always struck us unfavorably. To see a family of mourners, weeping over the remains of a departed friend is an affecting scene; but when special pains are taken to exhibit such a spectacle to the assembled friends of that family, it presents itself in a very different light. At the close of the funeral services the custom requires the bereaved family to proceed in a body to the room where the remains are deposited, and there, over an open coffin, to pour forth anew their grief in the sight of the company assembled on the occasion.

To a sensitive mind such a scene is revolting. A much better way would be to dispose of this ceremony before the funeral services commence. There are also two or three other funeral customs to which the Herald does not allude, which we should be glad to see abolished. The first is the foolish custom of tolling a bell as the funeral procession is moving towards the grave yard. In some towns in New England this practice has been abolished by a vote of the town; in others it has been discontinued by general consent. The ceremony is utterly useless to every one except the sexton, who expects a fee for his services, whatever may be the circumstances of the family for whose benefit they are performed.

Another custom at funerals that needs some kind of reformation is that of hiring coaches for the friends of the deceased to ride to the grave. The fashion, as it at present exists in this city is to engage some ten or a dozen or more hacks at an expense of two or three dollars each. Such an expense as this, many, perhaps a majority of our citizens are illly able to bear; but fashion, it is believed, frequently induces such persons to submit to it. The use of carriages at funerals, cannot well be avoided, especially in bad weather; but were this fashion so modified, as to simply require a sufficient number for the family and pall bearers, it would be found a very useful improvement by hundreds of poor families.

But the most *erud* fashion of all, is the unnecessary and absurd one of *dressing in mourning* on the occasion of the death of a friend. Now if there is any *real mourning* at all in the article of dress, the question should first be decided, which is the most appropriate color? In the United States and Europe generally, common consent, fashion, or something else, has decided that black is the only true color for mourning; but it has never yet been proved that a man can mourn better in a black suit, than in any other color. We have read of a people somewhere in the Eastern world, that dress in pure white when they lose a friend. It strikes us that this is the most appropriate color after all,—if it can be proved that a particular color is necessary on such occasions. The redeemed in the mansions of rest, are represented in the word of God as being dressed in white robes; then why not if a different raiment must be worn, dress in white? The effect, if any, we should suppose would be to elevate the feelings of the wearer to the contemplation of those heavenly scenes in which he hopes eventually to participate.

But after all this fashion of dressing in mourning, is but a fashion, and nothing more. The dead reap no advantage from it, and it is equally certain that no advantage arises to the living, with the exception, perhaps, of the tailor and the milliner. Does a suit of black clothes, or black crape streamers in any way lighten a person's grief or render him a more sincere mourner for the loss of a departed friend? certainly not. What good then can arise from it? None, that we can conceive of. The heart is not made better by it; on the contrary, were the whole truth known in the matter, we think it would be found that a secret pride had been gratified by the display of a fashionable suit of

mourning. The expense of dressing a family in mourning, however, is the most serious objection to this fashion. The force of fashion is powerful, so powerful that when death enters a poor man's dwelling, fashion follows immediately after, and there disturbs the hallowed grief of the weeping survivors by suggesting something about the most fashionable dress to be worn at the approaching funeral, and the scene that follows, resembles that of a coming holiday, or a wedding ceremony more than anything else except a funeral. An enormous expense is often incurred on these occasions, which is most sensibly felt for months afterwards by the inconveniences which the family are obliged to endure in order to cancel it; and the only consolation they can possibly receive in exchange, is the poor gratification of having followed the fashion.

In making these remarks, we would not be understood as esteeming more lightly the feelings of those who are called to mourn over departed friends than others. Far from it. We have stood over a dying father, a dying mother, a dying brother and a dying child, and consequently know something of the bitterness of heart which these scenes inspire; but on none of these occasions did our feelings ever prompt us to deck ourselves in the gaudy trappings of a fashionable mourning dress. Let the dead be buried decently, reverently and religiously, but never let the goddess of fashion preside at such a ceremony.

Revivals.

MESSRS. BUCK & SMITH.—Undoubtedly it will be interesting to the friends of Zion to learn what the Lord has done, and is still doing in this part of the land. For a number of weeks past, the Baptist church on Groton Bank has been blest with an interesting work of divine grace. The work began about the first of Jan. last. Previous to that time, however, there were some indications of good for Zion.

For some weeks there appeared to be an increase of attention to the preached word, and an increase of the congregation. On the first Monday of the new year, a number of the brethren and sisters assembled for earnest prayer to the Lord, for the outpouring of His Spirit upon the world, that success might be given to his truth, and especially in their own midst. The season was one of unusual interest, and ere the meeting closed, the penitential tear was witnessed by many present.

Many prayed, and many felt, that it was the beginning of better days, in which the rich grace of God would be displayed. From that time onward, the interest increased, until we felt the necessity of calling some good minister of Jesus Christ to help gather in the whitened harvest. Accordingly the Macedonian cry was sent out. Rev. L. Muzzy, of Greenville, came at the call for help, and remained a few days with us, being made by the Spirit instrumental in the awakening of a number to serious reflection, and which resulted in the conversion of their souls.

Bro. Muzzy being under the necessity of leaving, Rev. E. T. Hiscox of Norwich, came and spent two weeks with us, and preached the word with great acceptance to the people. As the result of the preached word, and the offering up of earnest prayer to God, being sanctified by the Holy Spirit, between twenty and thirty have been regenerated. Seventeen have been added to the church by baptism, one by experience, and five by letter, and others are expected to unite.

The work bears upon its face the impress of God's hand. Although many cried "excitement," "delusion," &c., yet the work went steadily on. Notwithstanding Groton has been noted as a town in which there has been many powerful revivals of true religion, yet there is a host that from every appearance oppose them strenuously. But the Lord reigns, and blessed be his name.

The Second Baptist church in New London are now enjoying a precious season of grace. The work has been in progress for some three weeks, and is yet on the increase. It is supposed that some twenty-five have been born again, and many are inquiring what they shall do to be saved. Twelve have related their experience to the church with the intention of being baptized on next Sabbath. Bro. Warren, the pastor of the church, has very recently formed a connection with them, and has labored with great diligence, for the spiritual interest of the people of his charge, and is permitted under the blessing of God to know that his labor is not in vain in the Lord. A number of ministering brethren have assisted Bro. Warren at different times during the meeting.

P. S.—On the 18th inst, 19 were baptized into the 3d church, New London, and 3 into the 1st. The interest appears to be on the increase, and is becoming more general in the city.

The Huntington Street Baptist church (this is the name of the third Baptist church) will dedicate their house of worship on the 29th inst. Service to commence at 10 o'clock A. M. Recognition services to take place on the same day at 2 o'clock P. M.

The papers present more or less revival intelligence in their columns in various parts of the Union, and in our own State there are revival influences in some places not yet reported to us. At Cato 4 Corners and at Syracuse the Baptist churches are enjoying interesting seasons. At Onondaga Depot we understand Bro. Huntley has baptized twenty, and the little church there is rising so fast that they are preparing to build a meeting house.

N. Y. *Bap. Register*. REVIVAL AT NORWICH.—We are happy to learn that the revival here continues very interesting—that last Lord's day Br. Stone baptized twenty-five or twenty-six, several of them Pedobaptists; and many more stand ready to go forward the first opportunity.—*Id.*

The Register contains separate notices of revivals in several churches. In Verona, Ontario co., a correspondent gives particulars of a revival, and adds: "The number hopefully converted is not precisely known. Over eighty have entered in probation with the Methodist church; we have received nineteen by baptism, and eleven by letter since the meetings commenced. The N. S. Presbyterians have also received fourteen by profession, and several by letter."

Norfolk, Niagara Co., March 5, 1849. BA. BERRER.—We are enjoying a very pleasant state of religion in our church and community.—We have for eight Sabbaths past visited the baptismal waters, and buried in the likeness of the Saviour's death the joyful and willing subjects of grace. The interest is rising, and many are inquiring the way to Him, with their faces thitherward. Our esteemed Br. Mather has just come to

our aid, whose labors we trust, will be rendered useful to the souls of men.

I have in the course of my reading, found this question proposed by a Pedobaptist author, "Who ever heard of a Baptist baptizing a whole household?" In reply, permit me to say, that a week ago yesterday, I baptized a whole household; and yesterday I baptized another whole household, but I have not as yet sprinkled any babies. Pray for us. Yours fraternally, E. J. SCOTT.

Penn Yan, Yates Co., March 6, 1849.

BA. BERRER.—The Baptist church in this village commenced a few weeks since special meetings, which have been blessed of God to the reviving of his people, and the conversion of sinners. Last Lord's day, we resorted to our beautiful lake, where the ordinance of baptism was administered under very solemn and interesting circumstances to sixteen converts, these being the first fruits of the revival. It was a glorious day for the church—a day of willing consecration to Christ and his cause. The work is still progressing—a shower of grace, gently distilling—a work of inestimable value, demanding our grateful acknowledgments to the God of revivals. Br. Swick of Bath Village, kindly assisted us a number of days in the meeting. We have also received during the past year a number of interesting members by letter.

Yours in Christ, HOWELL SMITH.

SANDSFIELD, MASS.—Rev. J. T. Smith writes us from Sandfield, this State, that "an interesting revival has been in progress in this town for some weeks past. It commenced among the Baptists, and spread from them to the Congregational church almost entirely pervading both of those churches. Meetings are held by the two churches in concert. The number of hopeful conversions I will not attempt to state, though enough has been wrought by the grace of God to awaken devout gratitude to the Father of all mercies. The interest still continues, new cases of hopeful conversion occurring almost daily. Rev. A. D. Watrous, of Connecticut, has been preaching with us for some time past, with much interest and acceptance."—*Watchman & Reflector*.

The Stanton Street Baptist church, and the Sixteenth Street church, New York, we learn from the Recorder, are enjoying revivals of religion. Nineteen had been baptized by the pastor of the Stanton Street church, and about the same number good evidence of conversion at the Sixteenth street church.

The same paper also states that a revival is in progress in the Baptist church in Sing Sing. It is believed that about forty have been converted, and the work still goes on.

A BIBLE SOCIETY IN ITALY.—Dr. Baird, of the Christian Union, says, a Bible Society, auxiliary to the British and Foreign Bible Society, was formed in one of the chief cities of Italy in the month of December last. English, Americans, Swiss, French and Italians took part in its organization. Organizations of this kind in Italy will prove the heaviest blows that can be inflicted on popery.

PASTORAL CALLS.—Rev. Pierpont Brockett, of Colchester Boro', has accepted a call from the Baptist church in Wethersfield, to become their pastor.

Rev. G. W. Pendleton has accepted a call from the Baptist church in Colchester Boro'.

Rev. C. Willet, of Thompson, has accepted a call from the First Baptist church in New London. The above named gentlemen, we understand, expect to assume their new relations on the first of April.

Rev. William A. Smith, of East Lyme, has accepted a call from the Baptist church in Noank to become their pastor, and enters upon his labors immediately.

We are happy to learn that the health of Bro. Smith, which has been so much impaired for a year or two past, is very much improved, and that it is now so fully restored as to warrant the undertaking of resuming pastoral labor. May his union with the Noank church prove a lasting one. He will hereafter act as agent for the Secretary in Noank.

Mr. Clay's Emancipation Letter.

The *Louisville Examiner*, in noticing Mr. Clay's letter, says: "It is hailed throughout the State as a timely address. It has given a new impetus to the spirit of investigation. This spirit will not rest until the subject of slavery is thoroughly discussed, and of the result of that discussion we have no fear."

"We would not indulge in premature or unreasonable exultation. We know the number and magnitude of the difficulties necessarily attendant upon great social changes, but our hearts are cheered, and we cannot repress our emotions of hope and joy. The signs of the times seem to us most propitious. A bright day is dawning upon our beautiful State. Friends, be of good courage. Work on—work well; your labor shall not be in vain."

A Fact connected with Revivals.

The Rev. J. W. Sessions, pastor of the Congregational church in West Suffield, in writing to the *Boston Reporter* an account of the revival now in progress in that town says:

"It is remarkable, that those whose attention was called up in former revivals, whether young or old, and who went back to stupidity and sin, are entirely indifferent now. The clergyman of the Baptist church informed me it was just so among his people. The most solemn and awful truths, and the sight of others weeping over their sins, does not move them in the least. They sit with stupid and vacant countenances, as if they had no soul to save, and my heart has bled to see them, and think that they may be left forever. It is a solemn warning to those with whom the Spirit is now striving, not to grieve him away, lest he never return."

East Tennessee.

We are indebted to the Rev. Homer Sears, of Knoxville, for a copy of the Proceedings at the Fifth Annual Meeting of the General Association of the Baptists of East Tennessee. The only important feature in this Report that appears worthy of notice here, is the amount of domestic missionary labor performed during the year, and the results attending it. The labor performed, amounted to 1136 days; sermons preached, 754; persons baptized, 302; ministers ordained, 13; deacons ordained, 22; churches constituted, 3; miles travelled, 9,129; compensation, \$357.72.

FAST DAY in Massachusetts, April 12. In Vermont, April 6.

The Rev. Dr. Magie, of Elizabethtown, N. J., has been appointed by the Prudential Committee of the American Board, as Secretary, to fill the place of the Rev. Dr. Armstrong, deceased.

A JESUIT IN DISGUISE.—It appears from the Memoir of Dr. Milnor, that his predecessor in St. George's Church in New York, was afterwards discovered to have been a Jesuit in disguise during all the time of his residence in America. He left New York after having resigned his rectorship, and acted as the organ of the church in correspondence with Dr. Milnor, to secure his settlement with them. He went from thence to Italy, and connected himself, as was then supposed for the first time, with the Roman Church. But many years afterwards, when Dr. Milnor was in England, he learned from one who had been him in Italy, and who was well acquainted with him, that his true name was Lawson, and that he must have been a Jesuit during all his time in New York.—*N. E. Post*.

ROCHESTER.—We understand, says the N. Y. Recorder, that Rev. Henry Davis, late pastor of Cannon Street Baptist church, in this city, has been called to the pastorate of the Second Baptist church in Rochester.

RETURN OF MISSIONARIES.—The Missionary Magazine for the present month announces the intended return of Mr. Haswell and family, in accordance with the recommendation of the Main Mission, and with the approval of the Executive Committee. They will return by way of England, and are expected to arrive in this country in May. Mr. Haswell sailed for India in 1835, and has been settled in Amherst, among the Pequans.

THE RIVER.—The ice in Connecticut River moved off gradually for several days, having been reduced almost to water by the action of the sun and the water beneath. The river is now open, and several arrivals from New York are already reported. The boats are to be placed on the line in the course of a few days. The water is lower this Spring than it has been at this season of the year, for many years.

The North River is open to Albany.

The Steamer Hartford.

The steam propeller "Hartford," owned in this city, sailed from New York for California and the gold mines, on the 20th of February last, with 56 passengers on board. She reached the Island of Bermuda on the 4th of March in distress, having experienced a violent gale, lost her bowsprit, foremast, top of mizen mast, and sprung her mainmast, her machinery giving way at the time. During the night of the gale the most dreadful consternation prevailed among the passengers, who were expecting every moment to go down; all was noise and confusion; prayers, groans and imprecations were coming, when the startling cry was heard from the deck, "She has foundered! We are capsized! We are sinking! God have mercy! mercy! mercy!"

The boat finally reached the Island of Bermuda, in a shattered condition, when many of the passengers left her. Sixteen of the number returned to New York in the British Mail Steamer Trent, several of whom belonged in the vicinity of this city. Others left for Vera Cruz, intending to make an overland journey to the land of promise. The "Hartford" was built for a river boat, and was never designed for sea service; although she underwent a pretty thorough repair before she left New York. It is announced that she is yet to make the trip to California.

New Publications.

THE LIFE AND THOUGHTS OF JOHN FOSTER.—By W. W. Everett, author of the "Pastor's Hand Book," "Bible Manual," etc. New York, Edward H. Fletcher.

Mr. Fletcher has conferred a favor on the community in furnishing a volume like this. It is emphatically a book for the people, and is just what the great mass of ordinary readers need. Theologians, and men of leisure may find time to read the voluminous works of Foster; but the business and active portion of the public, requiring something of a different character to suit their wants and their purses; a desideratum that is fully accomplished in the volume before us.

The fame of Foster as an original, literary, and religious writer is already established; the most eminent critics and reviewers in Europe and America having placed him in the front rank of this class of writers. Robert Hall, in speaking of Foster's writings, said, "They are like a great lumber-wagon, loaded with gold." The American editor has collected the "gold" and left the "lumber-wagon" behind. In preparing this work for the press, after giving a history of his life, he has selected the most remarkable and interesting passages in the writings of Foster and classified them for reference and use. These passages have been selected with care from the whole range of Foster's published writings, including those not yet issued from the American press, and are so complete in themselves as to be "like jewels, or pearls, strung upon a thread of gold," that may be detached and contemplated separately in unmarred beauty and undimmed brilliancy." A handsome portrait of Foster accompanies the volume.

Brockett, Fuller and Co. have it for sale.

THE NEW YORK CHRONICLE.

The March number of this Magazine is at hand, filled with its usual variety of religious statistics; but the peculiar attraction of this number is the "Sketch of the Rev. Ira R. Steward," pastor of the First Baptist Mariner's church, New York. The "Sketch" is full and complete, occupying upwards of twenty pages of the Chronicle, and we feel assured it will be read, by all who know him, with special interest, while to those who never had the pleasure of an acquaintance with Bro. Steward, it cannot fail to be read with interest and profit. There are incidents in the life of a humble, unpretending minister of the gospel, seldom found in the lives of those who have occupied the more distinguished stations of eminent theologians or divines, which may be perused with advantage to all, and especially so by young men about entering the ministry. The Sketch is too long for our columns, but we may avail ourselves of some extracts from it hereafter.

The portrait of Elder Steward, which accompanies this number is a correct one, and was readily recognized the moment we opened the book. We sent it down to the picture gilder's for the purpose of getting it framed, out of respect to the man that we have ever loved since we first became acquainted with him.

THE UNITED STATES, THE WEST, AND THE SOUTH, as Missionary Fields.

Is the title of an able pamphlet of 54 James L. Bechelder, editor of the Western Journal, in which the writer goes in estimate of the religious condition of showing what has been done, and what is to be done by missionary effort. It is a document.

THE SOUTHERN BAPTIST REVIEW.

This publication which has reached its year of its existence, is under the editorship of the Rev. Thomas Meredith, of N. C. Mr. Meredith has earned a deservedly as a theological and expository publications which eminently fit him for his occupation as editor of the Review; but he had any fellowship with his ultra-proslavery. Perhaps the advice in the number before him administers to Northern religious to hold their peace" on the subject of slavery prove profitable to himself, were he to do for he is no better informed on the points at issue in the case, than are the religious editors; and yet he informs us in a paragraph, that he intends to review the subject (Calhoun's address) in a future number the kindest feelings towards the editor Southern Baptist Review, we submit to decision, whether he would not more subserve the cause of religion, by devoting to articles of nature kindred to that of the number of the Review, entitled "The cause and means of attaining an Elevated of Piety," than by vainly attempting to slavery is a divine institution.

News of the Week.

SINGULAR AND MYSTERIOUS AFFAIR.—The week of the Inauguration, the body of a man was found upon the low-path of a near Alexandria,

Poetry.

For the Christian Secretary.
To a Friend, on the Death of a Brother.

Strike, strike the harp to woe,
List to that doleful knell,
Let tears gush forth and flow,
Let mournful numbers swell.

Behold that lowly bier!
See, see that youthful form!
Check not the starting tear,
A gem from earth is torn.

A brilliant star of light
Has left this mundane sphere,
Has travelled from our sight,
And other worlds draw near.

A spirit pure has flown
From this dark world of care;
And now before the throne,
Is clad an angel fair.

Yes, joined with hosts above,
His armor worn no more;
The victor's crown to prove,
The Saviour's love explore.

Then check that rising sigh,
List to that joyous strain,
A new note heard on high,
Resounds through heaven's plain.

Yes, Walter, with delight,
Now strikes the golden lyre;
Joins in yon realms of light,
The happy shining choir.

The gem that from our sphere
Was early snatched away,
Now shines in beauty rare,
In an unclouded day.

The star that from our sight
So suddenly withdrew,
Rose in a flood of light,
Though lost to human view.

Then stretch the harp to joy,
Let tears forever cease;
Praise be our glad whisper,
For Jesus' glories, "Peace."

MARKS.

From the Christian Intelligencer.

"Loves Thou Me?"

"Loves thou me?" the Man of Sorrows spoke,
And turned to one who, for his Master's sake,
Had cast all ties of home and kindred by,
In hope with him to live—with him to die—
"Loves thou me?"

"Then feed my lambs—my tender flock! O! bear
Thy helpless in their arms with kindly care;
Succor the tempted, lest they widely stray—
O! guide them safely in the narrow way,
Loves thou me?"

"Then feed my faithful—feed my chosen sheep,
In pastures fresh and green my loved ones keep;
Guide them where pure and living waters flow,
And comfort on each failing heart bestow,
Loves thou me?"

"Loves thou me?" As thus again he spoke,
The sad disciple's heart seemed like to break
With sorrow that his Master and his Lord
Again should urge the oft-repeated word—
"Loves thou me?"

Ah! feeble Christian! Is there now no hour
When, shaken by the tempter's mighty power,
Thy heart grows weary, and thy failing eye
No longer seeks deliverance from on high;
When e'en devotion seems a joyless task,
Is there no hour when Jesus well might ask,
"Loves thou me?"

Religious & Moral.

A Moral Machine.

A great moral machine has been constructed, for the evangelization of this world. It was not completed all at once, but additions and improvements have been made from time to time, as the exigencies of the case seemed to demand. We see in this machine the handiwork of many men, but it possesses a wonderful unity of design, and a delightful adaptability to the end for which it was constructed. It is divided into several apartments, each of which has some specific design, while all unite in the furtherance of the same great, general end. Let us enter one of these apartments, and examine it for a while—Let us take a view of that part which is intended for the benefit of seamen. Here we will meditate.

Until within a few years, the seamen of our country have received but little attention, but their character and wants are beginning to receive something of the attention which they deserve. It is of the highest importance that the sailor should be a Christian, for, wherever he goes among the benighted nations of the earth, he is taken as the representative of enlightened, Christianized America. Forming their opinion of American Christians and Christianity, from the example and influence of such men as our sailors have for the most part been, we do not wonder that the heathen, in many cases, prefer to cling to their hereditary and cherished forms of worship, rather than to exchange it for a religion which is but little, if at all, better than their own. Very often sailors have nearly undone all that years of toil and anxiety on the part of the faithful missionary have been able to accomplish. Now, if all our sailors were Christian sailors, what a mighty influence would they exert, in favor of the truth as it is Jesus. Each sailor would himself be a missionary. The power would be a living exemplification of the power and purity of our holy religion. The sailor, if a Christian at all, is a whole-souled one, a faithful one. On the other hand, if he has never left the service of Satan, he serves his master with a wonderful zeal and faithfulness. He never goes half way, and stops there. Whatever he does, he does with his might. The influence of the sailor abroad, then, is a reason why he should be one object of the Church's alms and prayers.

The peculiar dangers which attend him,

furnish another reason. His home is on the changing deep. Now, he glides calmly on, over an untroubled sea; but anon, that calm sea is upturned from its lowest depths, and its surges dash about him, and break over him, and bear him down forever. Now, the sun shines brightly, and the favoring breeze wafts him steadily on; but soon, the clouds gather blackness, and the tempest rages, and he sinks, to be heard of no more, until the sea shall give up its dead. Ah! how many a one has thus left the world, his sins all unpardoned, and his soul unsaved. In such a situation, how much does he need a more than earthly support. Yes, the sailor is a man, and has an immortal soul, a guilty soul, and he must repent or perish. He must, he will either enter the haven of eternal rest, or be driven down upon the coast of despair, and wrecked forever. Every year, many brave souls of the sea are thus wrecked, and what is done for their rescue, must be done quickly. Gloriously has the work been begun, and thus far prosecuted. The Bethel Flag now streams from the mast of many a gallant ship, showing that thence, each morning and evening, the voice of prayer and praise ascends to the God of the sea. And many are the souls plucked as brands from the burning, in answer to those prayers. The stubborn will has been subdued, the lofty look brought low, the flinty heart broken, the tiger softened to the lamb, the bold hardened transgressor transformed into the meek and child-like disciple of the cross, and prepared not only for the storms that beat upon the deep, but to encounter the fury of the late tempest.

The efforts of the friends of seamen are primarily directed to their spiritual welfare, but their temporal food is by no means neglected, as the sailors' homes and churches, and savings' institutions of our land, abundantly show. Those are indeed "homes" to the wanderer, who has no other he can call his own.

Such are some of the thoughts which crowd upon us, as we sit musing in this apartment of our great moral machine. We do not think enough of the sailor, we do not pray enough for him, we do not labor enough. We must do more, we will do more.—*Boston Recorder.*

"If we only had a Piano."

BY MRS. HELEN K. KNIGHT.

"This is pleasant," exclaimed the young husband, taking his seat easily in the rocking-chair, as the tea-things were removed. The fire glowed in the grate, revealing a prettily and neatly furnished sitting-room, with all the appliances of comfort. The fatiguing business of the day was over, and he sat enjoying, what he had all day been anticipating, the delights of his own fire-side. His pretty wife Esther took her work and sat down by the table.

It is pleasant to have a home of one's own, he said, again taking a satisfactory survey of his snug little quarters. The cold rain beat against the windows, and he thought he felt really grateful for all his present enjoyments.

"Now, if we only had a piano!" said the wife.

"Give me the music of your own sweet voice before all the pianos in creation," he declared, complimentarily, despite a certain secret disappointment that his wife's thankfulness did not happily chime with his own.

"Well, but we want one for our friends," said Esther.

"Let our friends come and see us, and not to hear a piano!" exclaimed the husband.

"But, George, every body has a piano, now-a-days; we don't go any where without seeing a piano," persisted the wife.

"And yet I don't know what we want one for; you will have no time to play on one, and I don't like to hear it."

"Why, they are so fashionable—I think our room looks really naked without one."

"I think it looks just right."

"I think it looks very naked—we want a piano shockingly," protested Esther, emphatically.

The husband rocked violently.

"Your lamp smokes, my dear," he said, after a long pause.

"When are you going to get a solar lamp? I have told you a dozen times how much we need one," said Esther, pettishly.

"Those will do."

"But you know, every body, now-a-days, wants solar lamps."

"Those lamps are the prettiest of the kind I ever saw; they were bought at Boston."

"But, George, I do not think our room is complete without a solar lamp," said the wife sharply—"they are so fashionable; why, the D—s, B—s, and A—s, all have them. I am sure we ought to."

"We ought to, if we take pattern by other people's expenses, and I don't see any reason for that." The husband moved uneasily in his chair. "We want to live with our means, Esther," exclaimed George.

"I am sure I think we could afford it as well as the B—s and L—s, and many others we might mention; we do not wish to appear mean."

George's cheek crimsoned.

"Mean! I am not mean!" he cried angrily.

"Then you do not wish to appear so," said the wife. "To complete this room, and make it like others, we want a piano and a solar lamp."

"We want—we want!" muttered the husband; there is no satisfying woman's wants, do what you may! and he abruptly left the room.

How many husbands are in a similar dilemma! How many homes and husbands are rendered uncomfortable by the constant dissatisfaction of a wife with present comforts and present provisions! How many bright prospects for business have ended in

bankruptcy and ruin, in order to satisfy this secret banking after fashionable necessities! If the real cause of many a failure could be made known, it would be found to result from useless expenditure at home—expenses to answer the demands of fashion, and what will people say of it?

"My wife has made my fortune," said a gentleman of great possessions, "by her thrift, prudence, and cheerfulness, when I was just beginning."

"And mine has lost my fortune," answered his companion, bitterly, "by useless extravagance, and repining when I was doing well." What a world does this open of the influence which a wife possesses over the future prosperity of her family! Let the wife know her influence, and try to use it wisely and well.

Be satisfied to commence small. It is too common for young housekeepers to begin where their mothers ended. Buy all that is necessary to work skillfully with—adorn your house with all that will render it comfortable. Do not look at richer homes, and covet their costly furniture. If secret dissatisfaction is ready to spring up, go a step further, and visit the homes of the poor and suffering; behold dark, cheerless apartments, insufficient clothing, an absence of the comforts and refinements of social life; then return to your own with a joyful spirit. You will then be prepared to meet your husband with a grateful heart, and be ready to appreciate that toil and self-denial which he has endured in his business world, to surround you with all the delights of home; then you will be ready to co-operate cheerfully with him in so arranging your expenses, that his mind will not be constantly harassed with fears lest family expenditures may encroach upon public payments.

Be independent. A young housekeeper never needed greater moral courage than she does to resist that arrogance of fashion. Do not let the A—s and B—s decide what you must have, neither let them hold the strings of your purse. You know best what you can and ought to afford; then decide with strict integrity according to your means. Let not the censures or the approval of the world ever tempt you to buy what you hardly think you can afford. It matters little what they think, provided you are true to yourself and family.

Thus pursuing an independent, straightforward, consistent course of action, there will spring up peace and joy all around you. Satisfied and happy yourself, you will make your husband so, and your children will feel the warm and sunny influence. Happy at home, your husband can go out into the world with a clear head and self-relying spirit; domestic bickering will not sour his heart, and he will return to you again with a confident and unceasing love. Depend upon it, beauty, grace, wit, accomplishments, have far less to do with family comfort, than prudence, economy, and good sense. A husband may get tired of admiring, but never with the comfortable consciousness that his receipts exceed his demands.

Correspondence of the New York True Sun.

Indians in Congress.

Washington, 17th Feb., 1849.

Before the house met yesterday, there occurred in the hall a rich piece of lobbying on the part of persons who, of all others, are the last from whom one would expect any such trick. There is a band of some ten or a dozen Chippewas here, pressing a demand upon Congress for a grant of money. They were on the floor of the hall a few moments before the house met, when the door-keeper conducted the old chief up to the presiding officer's seat and placed him in the speaker's chair. It should be remarked, that he and his companions were in full feather, paint and blanket. No sooner was the old chief seated than one of the band addressed him in the Chippewa tongue, quite a speech, at which the interpreter laughed so heartily that the members crowding around, called at once for its interpretation. It proved to be thus wise:

"Mr. Speaker—You see before you a band of red children, who have travelled a great distance to ask justice at the hands of the body over which you preside. They ask but justice, which the grand council of a great nation such as yours should promptly accord to allies and dependants who have strictly kept faith with you, and, besides, have generously given you lands which have contributed much to your national greatness. We pray you to take our case into consideration with as little delay as possible; and considering it, to speedily come to a favorable conclusion upon it."

To this speech the old fellow in the speaker's chair responded, (rising, and speaking loudly, and with grace and animation):—"My red children, I am happy to welcome you in this magnificent house, dedicated to the purpose of hearing the just demands of all who in any manner live under our government, as well as to righting all who have just demands on the public treasury. I know well that the Chippewas have been our fast friends—that none of our red children deserve more of our love, confidence, and liberality. I feel deeply for the condition of your nation, and acknowledge the justice of your claim upon our great council, which will be very soon acted upon, and favorably."

The interpreter rendered this speech, too, into English, to the infinite amusement of the by-standers. The wit of this clever trick will doubtless do more towards the attainment of their object than the services of half a dozen professional claim agents would have done. There were half a dozen members present among the crowd, who would have withstood almost every other manner of approach in favor of their claim. Indeed, the effect of this trick of the native

American, was visible to day, in the readiness with which the house gave its unanimous consent to the proposition of Mr. Bingham, to consider and refer the senate's joint resolution to grant their prayer.

Steam Versus the Turf.

A good many years ago, one of the stoutest and hardest riders that ever crossed Leicestershire, undertook to perform a feat which, just at the moment, attracted the general attention, not only of the country but of the sporting world. His bet was, that if he might choose his own turf, and if he might select as many thoroughbred horses as he liked, he would undertake to ride two hundred miles in ten hours! The newspapers of the day described exactly how "the squire was dressed—what he had been living on—how he looked—how at the word 'Away!' he started like an arrow from a bow—how gallantly Tranby, his favorite racer stretched himself in his gallop—how on arriving at his second horse he vaulted from one saddle to another—how he then flew over the surface of the earth, if possible, faster than before—and how, to the astonishment, and amidst the acclamations of thousands of spectators, he at last came in a winner! Now if at this moment of his victory, while with dust and perspiration on his brow his exhausted arms dangled just above the panting flanks of his horse, which his friends at each side of the bridge were slowly leading in triumph—a decrepit old woman had hobbled forward, and in the name of Science, had told the assembled multitude that before she became a skeleton she and her husband would undertake, instead of two hundred miles in ten hours, to go five hundred—that is to say, that for every mile "the squire" had just ridden, she and her old man would go two miles and a half—that she would moreover, knit all the way, and that he would take his medicine every hour, and read to her just as they were at home, lastly, that they would undertake to perform their feat either in darkness or in day-light, in sunshine or in storm, "in thunder, lightning, or in rain,"—who, we would ask, would have listened to the poor maniac!—and yet how wonderfully would her prediction have been fulfilled! Nay, wagons of coal and heavy luggage now-a-days fly across Leicestershire faster and farther than Mr. Osbaldistone could go, notwithstanding his condition and that of all his horses.

—*Quarterly Review.*

Preparation of Coffee.

In Sillippan's Journal we find a notice, of a memoir on coffee, by the distinguished French chemist, M. Payen. The results brought out by his chemical researches agree exactly with facts previously known in regard to this article. A great error in the preparation of coffee, is, that it is burned too much, by which the liquid, when it is brought to the table, is destitute of agreeable flavor, and has a bitter, unpleasant taste. The reason of this is, that

"Coffee, roasted only till it becomes slightly red, preserves the maximum of weight and aroma, but gives out less coloring matter. In this state, one hundred pounds are found to have lost fifteen, but have increased to the bulk of one hundred and thirty. Roasted to chestnut color, as is commonly done, the loss is twenty per cent., while the increase in volume is from one hundred to one hundred and fifty-three. This swelling of the grain depends upon the property which the nitrogenous matter deposited within the tissue has of puffing up remarkably when heated."

"If the heat is continued until a dark brown color is produced, and the grain is covered with a sort of glaze, the loss is twenty-five per cent., while the original quantity of nitrogen, two hundred and forty-five per cent., is reduced to one hundred and seventy-seven, being a loss of one fourth."

THE LATTER-DAY SAINTS.—On Tuesday last Swansea was quite enlivened in consequence of the arrival of several wagons loaded with luggage, attended by some scores of the "old peasantry" of Carmarthenshire, and almost an equal number of the inhabitants of Merther and the surrounding districts, together with their families. The formidable party were all "Latter-day Saints," and came to this town for the purpose of proceeding to Liverpool in the Troubadore steamer where a ship is in readiness to transport them next week to the glittering regions of California. This goodly company is under the command of a popular saint, known as Capt. Dan Jones, a hardy traveller, and a brother of the well-known John Jones, of Llanelgollen, the able disputant on the subject of baptism. He arrived in town on Tuesday evening, and seems to enjoy the respect and confidence of his faithful band. Amongst the group were many substantial farmers from the neighborhoods of Brechin and Llanbydder, Carmarthenshire; and, although they were well-to-do, they disposed of their possessions to get to California, their New Jerusalem, as they deem it, where their fanaticism teaches them to believe they will escape from the general destruction and conflagration that is shortly to envelope the earth. It is their intention, we are informed, not to visit the gold regions, but the agricultural districts, where they intend, they say, by helping one another, to reside in peace and harmony, and to exemplify the truth of "brotherly love," not in name, but in practice. Amongst the number who came here were several aged men, varying from seventy to ninety years of age, and "whose hoary locks" not only proclaim their "lengthened years," but render it very improbable they will live to see America; yet so deluded are the poor & simple "Saints," that they believe that every one amongst them, however old and infirm they

may be, will as surely land in California safely as they started from Wales. Their faith is most extraordinary. On Wednesday morning, after being addressed by their leader, all repaired on board in admirable order and with extraordinary resignation. Their departure was witnessed by hundreds of spectators, and whilst the steamer glided down the river the Saint commenced singing a favorite hymn. On entering the piers, however, they abruptly stopped singing, and lustily responded to the cheering with which they were greeted by the inhabitants.—*Cambridge.*

MORAL SEASONS.—With many persons the early age of life is passed in sowing in their minds the vices that are most suitable to their inclinations; the middle age goes on in nourishing and maturing these vices; and the last age concludes in gathering, in pain and anguish, the bitter fruits of these most accursed seeds.—*D'Argonne.*

CONFESSION.—Be not ashamed to confess that you have been in the wrong. It is but owning what you need not be ashamed of, that you have more sense than you had before to see your error; more humility to acknowledge it; and more grace to correct it.—*Scid.*

POLITENESS.—The Rev. Mr. — had travelled far to preach to a congregation at —. After the sermon, he waited very patiently, expecting that some one of the brethren would invite him to dinner. In this he was disappointed. One after another departed, until the house was nearly as empty as the minister's stomach. Summoning resolution, however, he walked up to an elderly-looking gentleman, and said gravely:

"Will you go home with me to dinner, brother?"

"Where do you live?"

"About twenty miles from this, sir."

"No," said the man, coloring, "but you must go with me."

"Thank you; I will, cheerfully."

After that the minister was no more troubled about his dinner.

A cripple in the way, out-travels a footman or a post out of the way.—*Ben Johnson.*

The mind has more room in it than most people think, if you would furnish the apartments.—*Gray's Letters.*

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